

REVIEWS.

ART. XX.—*Du Traitement Moral de la Folie.* Par F. LEURET, Médecin de l'Hospice de Bicêtre. Paris, 1840: pp. 462.

On the Moral Treatment of Insanity. By F. LEURET, Physician to the Bicêtre Asylum. Paris: 1840.

IN the annals of every department of science, there have been those who have undeservedly laid claim to valuable innovations, or important discoveries;—pretenders who, either conscious of their own demerits, and voluntarily attempting to dupe and to deceive, or, with a species of monomania, firmly believing in the truth of the false doctrines which they advanced, have contended for superiority in the particular branches to which their attention has been devoted. Nor is it less true, that in the same annals, we find those who, by profound investigation, or a long and patient observation of facts, have changed the current of research and of thought, overthrown principles which had long been received as true, demolished the fair but false fabric of established doctrines, annihilated theories which had previously received the sanction of mankind, and established new systems upon the basis of truth, where those of former times had been founded but in error. These the successful pioneers in the march of truth have, whether they advanced their claims or not, received the guerdon due to their merits, and, like Copernicus and Newton in astronomy, Bacon in philosophy, Franklin in electricity, Dalton in chemistry, and Galvani in the science to which he was devoted, have been recognized as leaders in the crusade for wresting the temple of truth from the pagan power of error.

False pretensions may appear beneath a garb so fair, and error may be clad in a garment bearing so strong a semblance to that of truth, that mankind may for a time be led astray, and pretenders enjoy, for a season, the honours to which they are not entitled. But time and circumstance, observation and investigation at length dispel the delusion, and he alone who possesses true claims will retain the distinction which he may have acquired.

The students of mental alienation, and those who are devoted to its treatment, have recently been startled from their equanimity, their previous opinions being shaken for a time, at least, by the publication, in Paris, of a new work upon the treatment of insanity, by F. Leuret, Physician to the Bicêtre Asylum for the Insane.

"The object of this work," says the author, "is to make known the results of my observations and researches upon the treatment of mental alienation, and to establish the truth of the following propositions.

"1st. If it be true that insanity depend upon an alteration of the encephalon, we know not in what this alteration consists.

"2d. The moral treatment generally adopted is considered only as an auxiliary to the physical treatment.

"3d. The intellect and passions of the insane cannot be restored to their integrity without the aid of moral treatment; and this is the only method of treatment which has a direct influence upon the symptoms of insanity."—P. 7.

To the truth of the first two propositions we were prepared to yield unqualified assent, without following the author through his process of demonstration. Upon reading the third, however, we doubted the possibility of its demonstration, unless, indeed, it were given to prove the negative by a *reductio ad absurdum* of the affirmative. But the broad field for opposition in which the author exposes himself, in the proposition itself, becomes very much restricted by the following explanation.

"Contrary to the generally received opinions, I consider moral treatment as the only method of curing insanity; and, to combat this disease, the physical treatment, that which consists in the employment of bleeding, baths and pharmaceutical preparations, appears to me as useless as they could be to one who, in a philosophical and moral discussion, should make use of them to convince his adversaries. But here it is necessary to make a distinction which is of the highest importance. Among the insane, some have only a derangement of reason; others have some physical lesion and present symptoms appreciable to the senses, as paralysis, apathy, agitation, loquacity, fever, &c. &c. *Against these symptoms, the employment of certain remedies, always indicated, is sometimes effectual, and ought not to be neglected.* On the contrary, in simple derangement of the reason, in cases where insanity exists without complication, *moral treatment alone is indicated.*"—P. 5.

This exposition, however, contains a proposition, asserted as a fact, which has not been, and, in the present state of our knowledge, cannot be demonstrated to be true. We allude to the statement "some have only a derangement of reason," &c. Now it is well known that a majority of the most prominent writers upon insanity, whether Americans or Europeans, promulgate the doctrine of invariable physical disorder in cases of that disease. The author himself was not ignorant of this fact when he wrote the following paragraph.

"The greater number of authors unite in saying that, in certain cases of insanity, there is no lesion of the brain; on the contrary, *some assure us that such a lesion always exists*, but not being able to say what it is, they suppose that, eventually, it will be ascertained."—P. 65.

Leuret, it is true, claims the majority for the doctrine of uncomplicated mental disorder; we claim it for the opposite direction. At present, however, it is not our intention to combat this fundamental principle; our principal object is to give, as briefly as possible, an accurate account of the manner in which our author, believing in that doctrine, has acted upon it in his curative treatment of the insane. The only cases, as will appear from what precedes, to which an exclusive moral treatment is applicable, are those in which, according to our author, there exists no physical lesion. What, then, are the moral means sufficiently potent to meet the exigencies of these? Aside from the ordinary resources of labour, amusement and recreation, he would "combat ideas by ideas, and passions by passions." Grief and joy, hope and fear, the indulgence of vanity, or its abasement, in short, all or any of the passions and feelings are to be called into action, according to the case, whenever there is a reasonable prospect of benefit therefrom. Physical pain, either by its actual infliction, or by its influence in exciting fear, by continually being held up as a bugbear

before the view of the patient, is also one of the most important articles in the moral *materia medica*.

"Pain," says the author, "has the same influence with the insane, that it exercises in the ordinary course of life—or in education. It is a motive power which banishes evil, and promotes the search for good; but it is far from being always necessary. There are numerous analogies between children and lunatics. He who in educating the former, knows only how to make them suffer, will leave them ignorant and render them stupid; and he who, in attempting to cure the latter, should employ intimidation alone, will destroy whatever traces of intellectual and moral faculties still remain to them."—P. 157.

"To excite pain, I generally employ the douche and cold affusions. The patient being made to lie upon the floor, I have several buckets of cold water thrown upon his body. To take the douche, he sits in a bathing-tub filled with tepid-water, a stop-cock, the calibre of which is about one inch, is opened, and the water falls from the height of six feet upon his head. This is continued from two or three, to twenty or thirty seconds. If my object be then obtained, I allow the patient to withdraw, if not, the douche is repeated several times in succession."—P. 158.

"When I have obtained one concession, I am not satisfied; I require others on the succeeding days; the more I obtained, the more I required; and, if a cure be probable, I do not stop until it is attained."—P. 162.

That the douche and the cold affusions are not so severe as might be apprehended, Dr. L. assures us, both from his own experience and that of his students. They subjected themselves to both, for as long a period as it was customary to subject the patients. In regard to the use of them, the author makes the following judicious remarks.

"It is not necessary always to resort to the employment of the douche and affusions; they should be used for those cases alone in which there is no probability of success from milder means."—P. 165.

In regard to amusements and manual labour for the insane, Leuret appears to be as fully impressed of their utility as any author who has written upon the subject. He speaks of the former, however, as being of "very secondary" importance, and, as a curative agent, greatly prefers the latter. After giving the history of its introduction, by Dr. Ferrus, among the patients of the Bicêtre, he says that it is still continued, to so great an extent that "the director rarely leaves the convalescent patients without work."—P. 169.

In reference to the objections which have been raised against the introduction of manual labour into hospitals devoted to the wealthier classes of society, and to the difficulty of inducing such patients to resort to such employment, he says:

"These objections appear to be more specious than real. The wishes of lunatics ought not to be the rule of the physician charged with their treatment. Their repugnances should be respected but not yielded to. Prepare your shops, organize your labour, and with a little address and perseverance, it will not be difficult to engage all, or nearly all, of your convalescent patients. Some slight privations for those who will not work, and favours to those who punctually resort to this employment, will very soon people your shops."—P. 182.

Great importance is attached to intellectual exertion, particularly the exercise of the faculty of memory. To facilitate the employment of these means, a school has been established in the Bicêtre, which is attended by two or three hundred of the patients.

"I take advantage," says the author, "of the resources thus presented for ex-

exercising the intellect of my patients, whether learned or ignorant; and I diversify, as much as possible, their studies."—P. 172.

As the patients at the Bicêtre are principally paupers, the higher branches of education cannot be introduced to much extent. Orthography, reading, writing, arithmetic, and the recitation of dialogues are the principal exercises.

In regard to music, our author thus exhibits his views.

"I have made use of music and singing. There are few physicians to the insane, who have not resorted to this method of entertainment. Their attempts, however, appear to have been insufficient to justify, thereby, a solution of the question of its efficacy in the treatment of insanity; and I reproach those who have made the attempts, for having too hastily abandoned it."—P. 176.

He then relates an interesting case in which music was the primary agent in effecting a rapid restoration, and, after describing the daily musical exercise of the patients under his care, says: I have the satisfaction, when quitting my patients, of leaving them in the enjoyment of pleasant ideas and sensations, which, increasing from day to day with those who are curable, cannot fail to facilitate their restoration."—P. 177.

Mr. Willem, a professor of music, having witnessed the exercises at Bicêtre, "has conceived," says the author, "a project of musical education adapted to the intellectual condition of our patients; a project which I hope soon to be able to put in operation."—P. 178.

Another method of discipline is thus spoken of.

"Whenever the weather will permit, all the patients who are in a condition to walk, and who cannot or will not work, are collected in the court of the asylum and exercised, like soldiers, in marching. Imitation is so potent, even among the most indolent and obstinate, that I have seen many patients of this character who, refusing at first, have at length consented to march. This is a commencement of regular, rational and methodical action, which will lead to something of more importance."—P. 178.

"I always employ the patients as commanders of the evolutions, selecting those who manifest greater intelligence and goodwill than the others. These are made the recipients of some special favours, in order to direct attention to them and encourage other patients who would imitate them."—P. 179.

A case is related, in which this exercise *à la militaire*, so far improved the patient that, from being completely inactive, lethargic and stupid, he became an industrious labourer.

Subsequent to his general and specific remarks upon treatment, Dr. L. reports numerous cases of the "application of moral treatment to lunatics who presented no alteration of physical health." These are arranged according to the type of the disease, as follows.

"1st. Those labouring under hallucinations.

"2d. Those who reason falsely on account of previous hallucinations.

"3d. Lypemaniacs, with or without hallucinations.

"4th. People from humble life wishing to marry princesses.

"5th. Those who would civilize the world.

"6th. The possessors of imaginary titles and dignities."—P. 186.

No one, whether he be a convert or not to the doctrine of Leuret, can read these cases without the deepest interest. If they be faithfully reported, and we have not the slightest reason for doubting their accuracy, the Dr. has certainly effected much, and, therefore, does not urge his opinions upon the members of the profession without some claim to their respectful consideration. Inasmuch as the work before us has not been translated

into English, and the French edition is but little known in this country, and, furthermore, in order to give the author a fair hearing before the tribunal of the profession, we shall present the translation of a case from each of the classes aforementioned.

Class 1st.—CASE. “Urban M. etat. 30 years, entered Bicêtre May 29th, 1838. At the morning visit I found him feeble, emaciated, and lying upon his back in bed. He had refused to eat, drink, speak or move. By the curiosity and inquietude of his look, I presumed that he was partially aware of what was passing around him, and, consequently, that he was not deprived of all intelligence. The absence of fever, and the apparent integrity of the thoracic and abdominal viscera, induced me to believe that the first thing to be done was to furnish him with aliment. I subsequently ascertained that he had eaten nothing during the last eight or ten days. As he had previously refused to speak when interrogated, I asked him no questions, in order to avoid giving him an opportunity of refusing to do whatever I might require of him. But, without appearing to care whether he spoke or not, I said, ‘It is necessary that this man should drink something. Let us make him drink.’ I held his nose, and poured some soup into his mouth. At first, he made no effort either to swallow or to breathe, and during the inconvenience which he felt from the absence of respiration, I asked if he had been put into the reservoir, adding, that if Urban should eject the soup instead of swallowing it, he should immediately be placed under the douche. From fear of the latter, or from the necessity of breathing, he swallowed the soup. He then made motions with his hands, perhaps in token of gratitude, but I pretended not to see them, and left him quiet for several hours. In the afternoon, having made him swallow some more soup in the same manner as before, I ordered him to be dressed. He was taken from bed and his clothes put on without his making a single motion, but, this being done, he consented to stand up. Two attendants, supporting him by the arms, led him to a garden where other patients were at work. They were ranged in a line for the purpose of removing some stones from one place to another. We placed Urban, feeble as he was, among them, and when his neighbour presented him a stone, he looked at it, smiled, and after a moment’s hesitation, took it and passed it to the next. He worked slowly at first, but soon became more active, and at length laboured nearly as well as his companions. While they were employed, a large dish of soup was brought at my order, with a spoon for each patient. The chain was broken, the labourers came to eat, and one of them invited Urban to partake with them. He permitted himself to be led to the dish, took a spoon, and ate nearly as well as the others. I manifested neither satisfaction nor astonishment, and did not appear to have my attention directed towards him. Wine being subsequently brought, I ordered that but one tumbler should be used for all, in order to banish from the mind of Urban any fear of poison which he might have imbibed, but of the existence of which I was not assured. They drank in turn, commencing with the oldest. Coming to Urban, he hesitated; but, as another was waiting for him, he at length drank. In the evening he ate nothing, and instead of drinking what was offered him, he took the spittoon and swallowed its contents. “The next day Urban appeared less feeble and more animated than before, and allowed his tongue to be seen. It was in a healthy state, and his pulse beat 54 to the minute. Another physician making the visit, prescribed 3 *cups to the nucha*, a *bath with worm effusions to the head*, *vinous lemonade*, a *loxative enema*, *pediluvium, milk and soup*. In the course of the morning, the cups were applied; but he could not be made to drink or to eat. We then made him get up, and, after being dressed, obliged him to bring several buckets of water for the use of the ward. Some bread and boiled eggs were put in his pocket, which, when left alone, he ate. He also drank some milk. The third day, on taking him out of doors to work, being overtaken by a shower, we found shelter beneath the portico of a wine-shop.*

* The names of patients used in these cases are all fictitious.

M. Picard, as *interne* of the Asylum, and myself took the occasion to proffer him our friendship, to testify the interest we felt in his case, and our ardent desire to raise him from his unhappy condition. He manifested no gratitude other than what might be inferred from a pressure of the hand of M. Picard. Having ordered wine, sugar and bread, he drank a large glass of the first, put the sugar in his pocket and afterwards ate it, but refused the bread. The weather becoming fair, he went to work, and subsequently ate more food. The fourth day he refused both to speak and to eat, and some soup being put in his mouth, he threw it out. As the use of the stomach-tube is not without inconvenience, we resorted to the *douche*. The patient bore this very well for a while; but it soon troubled him, and, for the first time that day he spoke, exclaiming *mein Gott! mein Gott!* I pretended not to understand him, and required him to eat and drink. He complied, taking himself his food and beverage. For nine days it was necessary to resort to coercion in giving him his food. The stomach-tube was used, and during the last three days, was submitted to without opposition. On the ninth day he consented to speak and to eat. I never knew the motive which induced him to refuse nutriment. When questioned upon the subject, perhaps he thought the motive so absurd that he was unwilling to reveal it. He did not speak, because, as he believed, we could all read his thoughts as they arose in his mind. Those around him, physicians, patients and attendants, were a superior order of beings who heard his thoughts, though they were not uttered. He, on the contrary, was a mere mortal, unable to know our thoughts; and this sense of inferiority rendered him very unhappy.

"Thoughts, in his mind, were accompanied by the sound of words, and his thoughts were all his own, different from most patients labouring under hallucinations, since they generally attribute their *speaking thoughts* to an interlocutor, and answer them by words. Having obtained the confidence of Urban, we kept him as constantly occupied as possible, in order to withdraw his attention from his *speaking thoughts*. He now began to judge accurately upon that which passed around him, understood that he was in an asylum, and that his companions were lunatics, ceased to believe that we were beings of a superior nature, or that we could read his thoughts, and finally left the asylum cured on the 26th of July, having been under treatment about two months."

Class 2d.—CASE. "February 13th, 1833, Vincent, a young man, *ætat* 26 years, entered the Bicêtre, and on the following morning I found him standing at the foot of his bed, apparently absorbed in thought, but disposed to answer my questions. He assured me that he was well, and could not conceive why he had been sent to the asylum. Being asked if he thought he had enemies, he said he believed he had some who were very dangerous. Persons living in the house with him had placed boxes on the stairs, for the purpose of making him fall. They had also put into the vault-pipe of the necessary, an 'infernal machine,' which would explode when he presented himself, and had intercepted some merchandize destined for him, through jealousy lest his trade should become lucrative. He had been to the commissary of police, to make known his grievances, but that functionary instead of rendering him justice, had sent him to a hospital for the insane. He related other absurdities, to which I listened with seriousness, but without an aspect of severity. When he had finished, I turned to the attendants accompanying me, and said, 'Here, gentlemen, you see one of those evil-doers (*mauvais sujets*) who, from time to time, are sent to us by the police,—a vagabond, who thinks he can obtain subeistence here without labour; or, perhaps still worse, he may have committed some evil act, and now endeavours to evade the law by feigning inequity. We will not be deceived by his stratagem. You, as well as I, do not believe a word of what he has told us. An infernal machine against such a man as he! boxes placed upon the stairs to make him fall! Men who follow him when in the country! has all this even the shadow of probability?' I continued in this manner, showing the students that all the ideas of the patient were without foundation; and that, to talk to us he had done, was to take us all for lunatics. The students assented, and said even more. None of us spoke to the patient, and we left him somewhat confounded

by our singular reception of him. I ordered, in his presence, that he should work all day, and be well watched, that I might be informed of whatever he might say in regard to the falsehoods which he had just uttered. He worked in silence. The next day, assuming a sarcastic tone, I urged him to write for his relations to come and take him away, as I did not want him in an asylum where we received only honest men. He said he would like to leave, but, without assigning a sufficient reason, refused to write to his friends. I had him taken to the douche and told him I should subject him to it for three hours. After the water had fallen a few seconds, he appeared much annoyed by it. I ordered it to be stopped, and asked him if he would obey. He answered in the affirmative: but this did not satisfy me; I required a full explanation of all the foolish stories he had told me on the preceding day, giving him the precautionary warning, that if the answers were not reasonable, I should continue the douche as I had promised; and that it should be repeated every day until he should stop endeavouring to dupe me. His answers were perfectly rational, and when I feigned to doubt his sincerity, he repeated a part of what I had said to the students, on the preceding day, in regard to the absurdity of his fears. I now expressed my satisfaction for so happy a change; freely forgave his wrongs towards me, attributing them to his disease rather than to an intention to deceive. I released him from the three hours' douche; he thanked me kindly, and we parted very good friends. On the succeeding days he continued to work, and when his hallucinations were mentioned, hastened to assert that he no longer believed them. On the 24th of February, eleven days after his admission, I had him taken to my office, where I received him with cordiality, and interrogated him in regard to the cause of his disease. He informed me that there was no insane person in his family, that he had been very sedentary for several months, had lived very abstemiously, working eighteen hours per diem, and taking no recreation. Concerning the infernal machine, he said that the winter being severe, the porter had told him not to throw anything into the vault-tube, as it would freeze. His imagination supplied the rest, as it did in regard to the boxes upon the stairs. Notwithstanding his assurances that he was completely cured of his 'foolish ideas,' as he called them himself, I perceived that he continued to speak of them, his countenance became more animated and he appeared to consider them realities. I stopped the conversation, reminded him of the promises made under the douche, and encouraged his good resolutions. Subsequently, I never saw him without having a little merriment at his expense;—the students did the same, until the recollection of his hallucinations became disagreeable and almost painful to him. Finding that his reason had resumed its integrity, we discontinued our sarcasm. On the 8th of March, less than one month from the time of his admission, he was discharged, restored, by Dr. Ferrus."

Class 3d.—CASE. "Madame Eugene X., entered the hospital of M. Esquirol in May, 1833. Several years anterior to that time, she had a nervous disease during which she believed her soul to be lost. Subsequently to that attack, she left the gay society of the city, and retiring to the country, led a very secluded and abstemious life. When the cholera approached, she suffered much from fear, and to avoid taking it, resumed a stimulating diet, drinking wine and aromatic infusions. She was soon attacked with palpitation of the heart, and a 'particular excitement' during which her conscience was much troubled. Eight leeches being applied to the precordia, the blood which she drew produced great prostration, followed by the loss of sensibility, with inquietude and insomnia. Her religious fears now returned; she believed her soul doomed to perdition, went to confession, and although absolution was given, she said that she had not received it, and did not feel that tranquillity which pardon for sin ought to produce. Sombre and silent, she passed the time unoccupied, in one corner of her apartment, or roamed without object across the fields, uttering cries which might be heard at a great distance. Being brought to Paris, she was placed in a convent where spiritual consolation, prayers, religious songs, rosaries and absolutions were employed without any favourable effect. She was then placed in the

hospital. When I first saw her, she related the history of her disease, adding 'I know I shall never recover; it is impossible to cure hell, although they have attempted it! Put me in some remote place where no one can hear from me, for I do not want others to suffer from my wretchedness.' Her physical health appeared to be good: appetite normal; stools natural; menstruation regular; age, 42 years; duration of disease, six months. I assured her that she would recover, and, in opposition to her request for isolation, placed her in an apartment with a dozen other patients. She appeared frightened, and wanted to go home. I promised to place her in another apartment, if it were necessary; but time alone could demonstrate that necessity. She became a little more calm. She generally screamed in the night. As soon, therefore, as the nervous agitation producing this effect came on, I had her conducted to the bath. I then said to her, 'I depend very much upon long-continued cold baths for calming your nervous agitation.' She had no confidence in this or any other means. About midnight, not having been asleep, she began to scream. Her attendant informed her that a bath was prepared. 'A bath at midnight!' she exclaimed, 'tis impossible!' 'We give baths at all hours,' was the answer, 'and we will certainly calm you.' Several cases of cures by them were then related for her encouragement. At length she consented, took the bath, and stopped screaming. She grombled a little, but no notice was taken of it. She was congratulated on the happy effects of the bath, and advised to resort to it immediately upon the return of the nervous agitation. She slept a little after returning from the bath. The next night the agitation returned, but two hours later than before. She was placed in the bath, with the same result. On the following afternoon, violent screams. 'Again to the bath.' 'But, sir, I was four hours in the bath last night.' 'Very well; four hours more; the violence of the disease determines the duration of the bath which will overcome it.' She now perceived that she could escape the bath only by ceasing to scream. She made strong efforts to that end, and was quiet several days.

"Already she was more calm and less unhappy; but the disease continued. 'Every morning,' said she, 'I wake feeling as well as ever. In four or five minutes I begin to feel a kind of numbness, a pressure on the arms and legs, and a vacuity of my *moral heart*. There, (touching the epigastric region,) there is a vacuity, and in the side a fulness. The pressure on my limbs is as if I carried a house. It is caused by the arrival of eight devils, to whose power I am consigned. I have no longer a *moral heart*. I love nothing; the damned cannot love. The chain which bound my heart to Heaven is broken; there can be no more communion between me and God.' 'Have you ever seen or heard anything different from your ordinary sensations?' 'Once I heard a voice, saying 'thou art lost!' 'When?' 'At the commencement of my disease.' 'Whence came the voice?' 'From the interior of my body.' 'How could you decide that it was a *voice* and not a *thought*?' 'By the sound.' 'Was it a sound produced at the same time as the thought, or a sound like the voice?' 'Like the voice! I wondered my attendant did not hear it. Do you *see* the devils that you feel?' 'No.' Left to herself Madam E. was silent, walked in the most solitary places, often wept, thought it sacrilegious to attempt to amuse herself, and that her only occupation should be to think of hell. Persuasion and argument were without effect upon her. Hoping to induce her to work, I appealed to her heart. I remarked in her presence that a poor man, dangerously wounded, had just come to me for assistance, and I must have some charpie immediately to dress his wounds. All the persons present instantly went to work to make it. A piece of linen was offered to E.; she took it and began to work. At first her hands barely moved, but seeing others hurrying, she worked more rapidly. The ice was broken; we saw that she could work, and she was herself convinced of it. One day when she was sitting silent and sad, I began to scold the attendant, in her presence, for not giving her a cold bath, adding that Madam E. ought to work, and that it was as easy to sew or embroider as to make charpie. This was instantly effectual. The patient told her attendant that if I would excuse her from the bath she would work. I consented to the proposition, and she kept

her word. From that moment she improved rapidly. The fear of the bath induced industry, and industry furnished mental occupation. In about two months she was discharged well, and has retained perfect health during the intervening seven years."

Class 4th.—CASE. "Theodoro T., ætat. 43, entered Bicêtre September 15, 1831. He then uttered cries nearly all day, pretended that Louis Philippe was his uncle, and the Duchess of Berri his wife. He also had the habit of extending his left arm, and exclaiming 'the left hand; the left side; the other side of the water.' These actions were connected with his political ideas. Being subjected to treatment more than a year without success, he was placed among the incurables in October 1832. Thenceforward he laboured out of doors, but his hallucinations continued, and he was constantly screaming, 'in order to make his defence heard,' excepting in the night, or when he was in the ward. He then desisted through compassion for those around him. About the beginning of February 1838, knowing nothing of him but his screams, I undertook, if not to treat, at least to study his case. For fifteen days I made advances to him which he received politely; answered my questions, gave his hand willingly, but always the *left* one. His attention, however, could not be fixed but for a few moments in succession. In the hope of benefiting him, I wrote a note inviting him to dine with me and M. Picard, an *interne* of the Asylum. He declined the invitation in a note, expressing his thanks and regrets, and closing thus: 'Long live Henry the Fifth! long live her Royal Highness, the Duchess of Berri, my wife! long live Louis Philippe! Bread and water; No. 7; *til Anglaise*; music: this left hand which presses the pocket-handkerchief, the keys, departure, the doors, this letter, afterwards long live the left side! good-bye till to-morrow. A thousand affectionate remembrances. Theodore.'

"Thus disappointed in my mild and persuasive efforts, I changed my course. Having ordered several of the most turbulent patients, and Theodore among them, to be shut in a room together, I entered, while they were screaming loud enough to split the head, and told one of them to be silent. He refused, and was sent to the *douche*. The same was done with the others, reserving Theodore till the last. Coming to him, I expressed astonishment at finding him in such company; told him I had ordered the noisy patients to be shot up, in order to punish them if they did not reform, but little thought that I should have to punish him, for whom I cherished friendly feelings. He listened awhile, but soon interrupted me with screams, and I sent him to the bath-room. Again I endeavoured to reason with him, but he continued noisy, and I ordered the *douche*. He bore it more than half a minute, and then begged that it should be stopped. I consented, he giving his pledge of honour that he would make no more noise. He was silent nearly all day. The succeeding day, on going to the field where he was at work, I heard, when far off, his hoarse, loud voice. Approaching, as if irritated, I reproached him for forfeiting his word. 'I have not broken my word,' said he. 'But those cries that I heard so far—' 'They were not cries; I was talking. You forbade me to scream, but not to speak.' 'Those are Jesuitical distinctions; you must be absolutely silent.' 'Will you take the responsibility of my silence?' 'Yes.' 'Beware! it is immense.' 'I take it, however, great as it may be.' He was silent, and I left him. After he returned from work, I went to the ward to see if he kept his promise, and found him talking in the court, with a package of papers under his arm. I ordered him to be taken to the bath. After he was placed in the tub, I had several buckets of cold water placed near, and an attendant stood behind the patient with a pot of cold water ready to pour it on his head. Theodore, frightened, sighed, and was silent. I sat down and placed the packet of papers before him. 'What is in this packet?' I inquired. 'Some manuscripts,' said he. 'Some foolish things, no doubt,' I continued, 'let us see.' On opening them I found that they were projects of government, dedicated to Louis Philippe, the Dukes of Chartres and Bordeaux, and the Duchess of Berri; instructions for the royal infant, and nominations of marshals and peers of France. 'I am going,' said I, 'to relieve you of all this burthen of foolishness which only injures your mind.'

He entreated that I would spare some of them. 'Is the water you have very cold?' I inquired of the attendant. 'Yes, I put fifty pounds of ice into the reservoir.' Theodore said no more. Fire was brought, and I burned the papers sheet by sheet, giving my reasons as I proceeded. From time to time a deep sigh betokened his regrets, but he said not a word. It was probably the first time, for seven years, that he had remained silent under such annoying circumstances. The papers being consumed, I renewed my advice to him, and he promised to follow it. Meanwhile, a cold rain had commenced, and was falling in torrents. To return to his room, he must cross two courts, and would be wet to the skin. I seized the opportunity for showing him a kindness. Taking him by the arm, and protecting him with my umbrella, I went to his room, had a large fire kindled, and ordered a supper which I thought would please him. He answered my questions politely. Before leaving, I asked him for his *right* hand; he gave it with but little hesitation, and we mutually bade good-bye. From that moment I felt certain of curing him. Subsequently, I required him to commit to memory some of Boileau's verses. He learned them during the intervals of labour, and recited them to me at evening. At these times I conversed with him on general subjects, and the students did the same, until he was well enough to be made overseer to some of the other patients. He now gave me a history of his disease.

"In 1823 he began to entirely neglect his own affairs, devoted himself to politics, drew up a project for saving Charles X. from dethronement, and had it presented to the king. From neglect he lost his office, then contracted debts, and was finally reduced to live upon charity. He lived in a garret devoting his whole time to political reading and writing, and, though in the city, he kept so much secluded that the revolution of July 1830, was effected without his knowledge. After this, some one gave him to understand that Charles the Tenth and his family had married him to the Duchess of Berri. He was then confined as a prisoner of state in the Bicêtre, but Charles X. and Louis Philippe still protected him, and Dupin, President of the Chamber of Deputies, as well as many other eminent personages was interested in him. He knew that he had the protection of M. Dupin, because some one had pronounced, before him, the words 'Dupin; there is Dupin.' This idea probably originated from hearing around him, the words '*du pain*,'—bread. He had other associations of ideas devoid of foundation. The sight of a knife or fork recalled to his mind a Jesuit General, his mortal enemy; and that of some other object, a protector or friend. For his governmental project, he was given to understand that he should receive 500,000 francs, or 25,000 francs per annum. A pinch of snuff being taken in his presence, signified that the 25,000 francs would be paid. Finally, he always gave the *left* hand, because a man of liberal principles never should give the *right* hand. It required to remove all these ideas, but I succeeded, by attacking them in succession as they were discovered. The first renounced was the marriage with the Duchess de Berri. One day I learned that, contrary to order, he had written letters to several persons, and, reproaching him for the act, demanded them of him. They were of a political nature, and in one of them, he requested the payment of the 500,000 francs. I ordered the *douche*, and gave him a paper upon which I had written as follows: 'I forbid M. Theodore to write anything in relation to politics, and wish him to inform me, in writing, what he thinks, 1st, Of the writing that he sent to Charles X.; giving his reasons for his opinions thereupon; 2d, Of the 500,000 francs mentioned in the letter to M. Laisné, and of the 25,000 francs of which he had spoken in another place; 3d, Of his marriage with the Duchess de Berri; 4th, Of the augural protections by which he is surrounded; 5th, Of the actual state of his reason compared with what it was eight years since; 6th, To say what opinion he has of me.' He gave nearly rational answers to these questions, but alluded to a little politics, and, in relation to the 500,000 francs, it was evident that his opinion was unchanged. He also complained of his treatment, saying that he was thrown into 'a state of constant trouble, fear and trembling, as if one tore his flesh with pincers.' This was evidently an exaggeration, for there was no comparison be-

tween the former anxiety of his countenance and the serenity which had now become habitual. A new series of answers being required, he wrote as follows. 1st, I avow my entire inability to tell the object of the writing sent to Charles X. I was not competent to draw up a paper of that kind. It may be regarded as a piece of folly; and the writing ought to have been destroyed. 2d, As to the 500,000 francs; it was I who conceived the idea that it was due me, and I can give no reasons for having claimed it. 3d, The marriage with the Duchess de Berri was a vision of mine. I no longer think of it; it was a foolish idea. 4th, The august protections were also visionary. Had I had such protectors, I should not have been in my present condition. 5th, It is not for me to eulogize my own intellectual powers. I am not astonished that two physicians should have thought me incurable; my long-continued exasperation since entering the hospital, is sufficient grounds for such a belief. I have now the intention to do well, from motives of duty, honour and conscience. In order to merit the benevolent intentions of those who take an interest in me, as well as for my own satisfaction, I desire to act, in everything, with regularity. 6th, I have always thought, and said that Mons. Leuret is a man of honour, wishing to do good, even in his treatment of me. I have only disputed the means employed. The state of anxiety, terror and trembling into which I have been thrown by what has passed, could not fail to give me this opinion in regard to those means. I constantly feel as if my flesh were being torn with pincers. I cannot describe this state into which the circumstances mentioned have thrown me. Notwithstanding the 'pincers' which tore his flesh, he continued to work and was nearly always in good humour. Sometimes he tilled the ground, and sometimes wrote in the office of the Director of the Bicêtre. He conversed easily and without restraint, visited the people employed in the establishment, dined with some of us occasionally, and made himself an agreeable companion. I could not, then, greatly pity his griefs, and persisted in my system of being inflexible in regard to everything which he said or did that was irrational, and of encouraging him, by all the means in my power, when he did well. Eight days after the above answers were written, Theodore was in my office with another patient. The latter having been in the Belgian campaign, said that he had saved the lives of two of the king's sons at the siege of Antwerp, and that Louis Philippe had sent for him to come to Paris for a pecuniary recompense. He also claimed the cross of the Legion of Honour, because upon hearing a bullet pass by him, he fell to the ground through fear. I requested Theodore to assist me in undeceiving this man, and he acquitted himself admirably. When the patient was gone, Theodore smiling said to me, 'You have made me pass through the alembic; you have brought me to make the most severe criticism upon my own conduct.' Some time after this, Dr. Ferrus, believing him well enough to have his liberty, discharged him. Since that time he has worked in a wood-shop, lived economically, and saved something. He is happy in the present, and cares little for the future; but it is not without sadness that he recollects his residence at Bicêtre. He is still engaged in politics, and has recently addressed a letter to the French on the subject of affairs in the East."

Class 5th.—CASE. "Anthony F., ætat. 37, educated in the most rigid principles of the Catholic religion, became intemperate, suffered from pecuniary embarrassment and was deprived of his place in an office under government, at a time when he expected to be advanced to a higher station. This grieved him much. He afterwards became an enthusiast in regard to the Jacotot system of education, and indulged the fancy that, by means of this system, he should become a genius. Full of vanity, and, at the same time a drunkard and a devotee, he was constantly in a state of anxiety and agitation. Condemning his faults with the severity of a rigid censor, he immediately returned to them through the influence of an irresistible power. He became insane, and was brought to Bicêtre, October 9th, 1837. He then believed himself a man of eminence; said that he was going to civilize the whole world, and, notwithstanding the madness of his character, became offended against those who doubted his genius.

Finding argument of no avail with him, I waited several days to see the effect of isolation, abstinence from wine and separation from the Jacotists. The disease then remaining unchanged, I gave the patient occasion to become offended with me and had him conducted to the bath. When he was in the bathing-tub, I told the people present, that the man whom they saw there, acting in opposition to his religious principles, had become intemperate, vain, and a teller of falsehoods; that he had pretended, in my presence, that he was going to civilize the world, and finally, that I was about to correct him of his errors. I gave him the douche. The effect of it was instantaneous; the patient became what he was before the attack, renounced his pretensions, and promised never to cherish them again. * * * * He combatted his errors by arguments as convincing as I could have adduced myself, and again promised not to indulge in them again. He kept his word, remained a month longer in the asylum, and was then discharged, restored. His insanity has not returned, since he left."

Class 6th.—*CASE.* "B., *etat.* 31 years, entered Bicêtre May 13th, 1839. After having led an intemperate and licentious life, he married and entirely reformed his conduct. Twenty days before his entrance he was much afflicted by the death of a brother, and his intellectual faculties soon became disordered. He stopped working, and suffering an additional grief from anxiety for his wife, who had a laborious accouchement, his insanity was increased. Finally, the attempted revolution of the 12th and 13th of May gave the last blow to his reason. The 14th of May he was pretty calm, but very loquacious; said he had been proclaimed Emperor of the French, but the Parisians preferred the present king to him. The attempted revolution was in his favour; he was sure of being triumphant, and was going to take the name of Bonaparte, the Cæsar of Cæsars, &c., would rebuild Paris, and pave the streets with silver and gold. He was immediately placed under the douche and reproached for the falsehoods he had uttered with such sang-froid. A reprimand and the douche made him renounce his ambitious views. In the evening he again maintained that he was Napoleon. The douche in the morning had been of but short duration, because he yielded with the greatest facility. It was now renewed and prolonged. While it was running, B. disavowed all his absurd ideas, acknowledged that he was but a poor locksmith, and made the finest promises. The next day he was no longer Napoleon, but he was a minister, and distributed places and honours to those who wanted them. Another douche and renewed promises. On the fourth day he dissimulated before us, but to the attendants said he was Minister of the Interior. Being sent to the bath-room, he denied that he had claimed that title. During several of the following days he talked but little, and not irrationally. Being asked if he was Napoleon, he said they were making fun of him, that he had forever renounced his foolish pretensions, and that his treatment had done him much good. The 25th he should leave Bicêtre, through the agency of his uncle, who, he said, was physician-in-chief to the king. Being submitted to the douche, he retracted these assertions. From that time he never talked irrationally. On the 31st, an attempt was made to ascertain whether he still indulged his former ideas. A person from another division came and talked with him in regard to his pretensions. The stratagem did not succeed in making him again maintain them. He said they were all foolishness; he would not hear them spoken of; he was iusune when he had advanced them. Subsequently, he was submitted to other similar trials, without falling into his former errors. On the 19th of June he was discharged perfectly restored."

This case was reported by M. Thore, by whom it was treated in the absence of Dr. Leuret.

We have been compelled very much to abridge the foregoing cases, but have retained everything which had an important bearing upon the treatment. The practice advocated and pursued by Leuret may be sufficiently comprehended from them. The system, we think, will appear to the

reader to savour too much of the old method of physical restraint, coercion and punishment, a method which is now generally regarded as fundamentally erroneous. It is not our intention, for we do not feel qualified to do it, either to commend or to condemn the system as developed in the work before us. The author himself, not having escaped the censure of some of his countrymen, attempts his own justification, and, to say the least, there is much cogency in his arguments.

"Some have believed, or pretended to believe, that in my opinion, moral treatment consists in violently attacking, at once, the sentiments and passions of the insane; in inflicting corporeal pain, and resorting to intimidation. I have never thus understood the treatment of insanity, and have said nothing which could justify the belief that such was my opinion. Pain, it is true, constitutes a part of the treatment which I recommend, but to say that I employ it in all cases is to advance an assertion that is refuted by both my writings and my practice."—P. 156, 157.

"When I have provoked unpleasant ideas, it has been with the object of preventing others still more unpleasant, of leading to the search for happiness, and of giving it. Sometimes I have rendered irrational ideas painful in order to make the patient reject them; and, in such cases, have always been careful to suggest others conformable to reason, and to endeavour to give them the attractions of pleasure. Am I in error? I think not, even if I had failed in my efforts: but I have been censured, although I succeeded in them."—P. 157-8.

"Remember that, at the bedside of a patient, you are not there as a man, but as a physician; and that what is expected from you is not useless attentions, politeness, and kind actions alone, but a cure. Whatever it may cost you, have the firmness of the surgeon. Your instruments are the passions and ideas: learn how to use them, and fear not to call to your aid all that are necessary." P. 127.

"If, to withdraw the attention of a monomaniac from the ideas which constantly prey upon his mind, gentle means are found to be useless, most we continue to employ those means rather than resort to irony, or even to reproaches and quarrelling? What is it to me whether a lunatic love or hate me, whether he believe me his friend or his persecutor, provided that I break the chain of his false ideas, and awaken passions which will wrest him from the passions that characterize his disease. My object is not to cure by a given remedy, but by any possible remedy. And if, to effect this, it be necessary to appear severe, or even unjust towards him, why should I recoil from such a means? Should I fear lest it would occasion pain? Singular pity! Tic, then, the arm of the surgeon who is about to perform an operation necessary to save the life of his patient; for this operation cannot be performed without giving pain! A man has the stone;—stuff him with gum-water; cover him with poultices, instead of removing, by a painful operation, the cause of all his pain. Consolations to some monomaniacs are like gum-water and poultices to a patient who has the stone."—P. 120-21.

"Let a physician who, like Bronssais and Calmeil, attributes monomania to a circumscribed phlegmon of the brain, apply a *moxa* to the head, there would be, in such a prescription, no barbarity, no corporeal rigour: the moxa would be applied *very rationally*, and would be a part of what would not fail to be called methodical treatment. But let a physician, avowing that he knows nothing of the nature and seat of the disease to be treated, endeavour to combat ideas by ideas, and passions by passions; let him administer the douche, or merely threaten to administer it, in order to make the patient renounce his hallucinations, and from that moment he ceases to act according to the received method; he practises cruelty. Such is certainly an unjust conclusion. I am astonished that men, of whom the profession is to cure people who reason falsely, should themselves fall into so palpable a contradiction."—P. 164-5.

Dr. L. may rest satisfied, that if his system be superior to that at present in vogue, criticism cannot overthrow it. If it be inferior, it ought to be so far condemned as to prevent its adoption, and he, as a sincere

searcher for the truth, should rejoice in the result. Whatever may be true in regard to the general views of the author, his work contains many valuable hints which we have not met with in any previously published treatise upon the subject.

P. E.

ART. XXI.—*Medicinische Statistik der innerlichen Abtheilung des Catharinen-Hospitales zu Stuttgart, in seinem ersten Decennium, 1828—1838.* Von Dr. GEORG CLESS. Mit einer Lithographie und sieben Tabellen. Stuttgart: Verlag von Ebner & Seubert, 1841.

Medical Statistics of the Interior Division of the Catharine-Hospital at Stuttgart, during its first decennium, 1828—1838. By Dr. GEORGE CLESS. With one lithograph and seven tables. Stuttgart: Ebner & Seubert, 1841, quarto, pp. 96.

THE Catharine-Hospital at Stuttgart is so called from the circumstance of being dedicated to Queen Catharine. The edifice was commenced in 1820, and completed in 1827. The institution is divided into an Hospital and a Lying-in establishment, there being connected with the latter an obstetrical school. The Hospital itself is divided into the internal and the surgical departments, each being under distinct medical control. The inner division, to which belong also all cases of chronic cutaneous eruptions, of syphilitic diseases, and of ophthalmic surgery, has 21 rooms and 132 beds; but in case of emergency, 150 patients can be very easily accommodated. Children under eight years of age, and all labouring under mental diseases, are, by a regulation of the institution, excluded from its walls. In cases which prove incurable, the patient is generally allowed to remain three months in the hospital, when he is sent either to his native place, or to the city infirmary devoted to the incurable and superannuated. A claim to admittance into this Hospital is possessed by all servants, journeymen, and other labourers of the town, who have made themselves liable for the payment of a yearly sum, each to what may be called his own beneficial society. Further, all the poor who are natives of Stuttgart, as well as all poor foreigners, whether residents of Stuttgart, or merely travelling through it, are entitled to the benefits of the Hospital free of expense. The Catharine-Hospital was opened on the 9th of January, 1828; and ever since its establishment, Dr. Cless, the father of the author, has been the physician to the inner division. Accurate tables are kept of all cases admitted, in which are recorded the name, age, condition, place of nativity, and the period of admission and discharge of every patient; and at the end of every year, an annual report in detail is presented.

Medical statistics, it is truly remarked by Dr. Cless, can be successfully cultivated only within hospitals; and he adds, with equal truth, that it is a matter of special wonder to see how very few have availed themselves of these advantages. If we except the statistics furnished by military hospitals, the contributions to medical science from this mode of investigating diseases is limited indeed.

We will now endeavour to present the principal results of the author, confining ourselves to points of general interest. Following the division of the subject adopted by Dr. Cless, we will first bring under notice the sum total of the admissions during the ten years. These amount to 12,431, of which 6,414 were males, and 6,017 females. It may be wor-